8: Hockings E-S (1962-1977) 1982 AN50 Badaga AN50



428 to her late husband's estate. Occasionally a son who is to inherit is considered
[622] insane or otherwise incapacitated. Under such circumstances a village head-
[623] man and council would give his share of the inheritance directly to *his* son or else to whichever person was supporting him.

595 Inheritance problems most commonly arise when an aging man has no
[428] sons. He may then marry a young woman, probably his second or third wife,
[837] in the hope that she will produce a son. (He may even encourage his younger brother to sleep with her.) Alternatively, he will adopt a son. At its simplest, this could involve bringing his brother's son or another agnatic male into the household. The latter could even begin to run the household and enjoy the property before the owner's death, and if the headman and the relatives
[425] accepted this situation the property might be fully transferred to this person before the old man died. Where no male descendant exists, and none has
428 been adopted, the dead man's property is divided equally between his brothers, who are then obliged to apportion some of it for the support of
[736] his daughters and/or widow. Once she dies that portion reverts to the brothers. It may of course happen that one or two of his brothers have already died before a childless man dies. In that case the sons of those dead brothers would still inherit their portions. Several sons of one dead brother divide their father's share equally amongst themselves, but it is no larger than the share that each of their living uncles receives.

593 The brother of a dead man does not formally adopt the orphaned
736 children, but it is he who should bring them up and arrange their marriages.
428 Once the male orphans are adults they take over their father's property from their uncle who has been managing it. In this situation the village council
[425] would nonetheless award a part of the property to that uncle in recompense
[623] for his services.

When brothers are dividing up an inheritance among themselves, they
428 give a share called *tale ku:ru* ("head dividend") to their eldest brother's
425 eldest son provided that he is older than every other brother's son. In effect this person is treated by them as a younger brother rather than a nephew except that his share is smaller than that of the brothers. When his own father, the eldest of the brothers, dies, his property is divided in equal portions in the usual manner amongst all of his sons. Since his eldest son already owns the "head dividend," that is not touched. The end result is that the eldest son of an eldest brother often inherits a bit more property than his younger brothers do.

## 6. Kinship Vocabulary

551 It is a feature of Badaga speech that a third party is referred to by his
601 connection to the person addressed. Thus when a man is speaking about his own wife, he does not say "my wife," but refers to her by her relationship to the person he is addressing, even though this may involve quite complicated vocabulary. However, in the case where the man is talking to his FF